以「唯獨聖經」之邏輯駁斥「唯獨聖經」：一篇神學論文

Rebuking Sola Scriptura by the Logic of Sola Scriptura Itself: A Theological Thesis

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Author's Note / 作者按語**:** This thesis employs the very principle of *Sola Scriptura* — that all doctrine must be established from Scripture — to demonstrate that Scripture itself does not teach *Sola Scriptura*. If "the Bible alone" is the supreme authority, then the Bible must somewhere assert this; yet the Bible, as we shall show, teaches the opposite: that Holy Tradition (聖傳統 *Shèng Chuántǒng*) and oral apostolic teaching (口傳傳統 *Kǒuchuán Chuántǒng*) stand alongside Scripture as authoritative pillars of the Faith.

本論文採用「唯獨聖經」之原則——即一切教義必須由聖經建立——來證明聖經本身並不教導「唯獨聖經」。若「唯獨聖經」為至高權威，則聖經必須於某處宣稱此事；然而聖經所教導者恰恰相反：聖傳統與口傳使徒教訓，乃與聖經並立之信仰權威柱石。

PART ONE / 第一部分

SCRIPTURE AGAINST *SOLA SCRIPTURA*: THE BIBLICAL EVIDENCE

聖經反對「唯獨聖經」:經文證據

Chapter I: The Prooftext That Undermines Itself — 2 Timothy 3:16–17

第一章:自我瓦解的經證——提摩太後書三章**16–17**節

The single most cited verse in defense of *Sola Scriptura* is 2 Timothy 3:16. Ironically, a careful reading of this verse in the original languages reveals that it does not teach what its proponents claim.

為「唯獨聖經」辯護時最常被引用之經文，乃提摩太後書三章十六節。然而諷刺的是，以原文仔細閱讀此節經文，便可揭示其並未教導支持者所宣稱之內容。

Koine Greek (希臘文原文):

πᾶσα γραφὴ θεόπνευστος καὶ ὠφέλιμος πρὸς διδασκαλίαν, πρὸς ἔλεγμόν, πρὸς ἐπανόρθωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ· ἵνα ἄρτιος ᾖ ὁ τοῦ θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρτισμένος.

Transliteration (音譯): *Pāsa graphē theopneustos kai ōphelimos pros didaskalian, pros elegmon, pros epanorthōsin, pros paideian tēn en dikaiosynē; hina artios ē ho tou theou anthrōpos, pros pan ergon agathon exērtismenos.*

Translation (翻譯): "All Scripture is God-breathed and profitable for teaching, for reproof, for correction, for instruction in righteousness, so that the man of God may be complete, equipped for every good work."

「凡聖經皆為神所默示，於教訓、責備、矯正、公義之教導皆有益處，使屬神之人得以完備，為各樣善事預備齊全。」

Peshitta Syriac (敘利亞文《別西大》):

ܟܠ ܟܬܒ ܕܒ̈ܪܘܚܐ ܐܬܟܬܒ ܡܘܬܪܢܐ ܗܘ ܠ̈ܝܘܠܦܢܐ ܘܠ̈ܟ̈ܘܝܢܐ ܘܠ̈ܬܘܪ̈ܨܐ ܘܠ̈ܡܪ̈ܕܘܬܐ ܕܒ̈ܟܝܢܘܬܐ

Transliteration (音譯): *Kul kthāv d-ba-ruḥā eṯkṯev, mawthrānā hu l-yulpānā wa-l-kūwānā wa-l-thurāṣā wa-l-marduthā da-b-khinuthā.*

Translation (翻譯): "Every writing that was written by the Spirit is profitable for doctrine, for reproof, for correction, and for instruction in righteousness."

「凡由聖靈所寫之書，皆有益於教訓、責備、矯正，以及公義中之教導。」

Critical Analysis / 批判分析:

The Greek word **θεόπνευστος** (*theopneustos*, "God-breathed") is a *hapax legomenon* — it appears only once in the entire New Testament. The verse says Scripture is *profitable* (ὠφέλιμος, *ōphelimos*), not that it is *sufficient* (αὐτάρκης, *autarkēs*). The Peshitta rendering is even more illuminating: ܡ̈ܘܬܪܢܐ (*mawthrānā*) means "profitable" or "useful," not "solely sufficient." There is a vast chasm between saying a thing is *useful* and saying a thing is the *only* thing needed. A hammer is useful for building a house; one would not say a hammer alone is sufficient.

希臘文**θεόπνευστος**（*theopneustos*，「神所默示的」）是一個孤詞（*hapax legomenon*）——在整部新約中僅出現一次。此節經文說聖經是有益的（ὠφέλιμος, *ōphelimos*），而非說聖經是自足的（αὐτάρκης, *autarkēs*）。《別西大》之譯法更為明確：ܡ̈ܘܬܪܢܐ（*mawthrānā*）意為「有益的」、「有用的」，而非「唯一充足的」。說某物「有用」與說某物是「唯一所需之物」，兩者之間有著巨大的鴻溝。鐵鎚對造屋有用，但無人會說唯獨鐵鎚便足以造屋。

Moreover, at the time Paul wrote to Timothy, the "Scripture" (γραφή, *graphē*) he referred to was primarily the **Old Testament** — since the New Testament canon had not yet been compiled. If *Sola Scriptura* is derived from this verse, then logically only the Old Testament would be "sufficient," which no Protestant would accept.

此外，保羅寫信給提摩太時，他所指的「聖經」（γραφή, *graphē*）主要是舊約——因為新約正典尚未編纂。若「唯獨聖經」係源自此節經文，則邏輯上只有舊約才是「充足的」，而無一新教徒會接受此論。

Chapter II: The Apostle Paul Commands Obedience to Oral Tradition — 2 Thessalonians 2:15

第二章：使徒保羅命令遵從口傳傳統——帖撒羅尼迦後書二章**15**節
This is the most devastating verse against *Sola Scriptura*, for it comes from the same apostle who wrote 2 Timothy 3:16.

此乃對「唯獨聖經」最具毀滅性之經文，因其出自撰寫提摩太後書三章十六節之同一位使徒。

Koine Greek (希臘文原文):

Ἄρα οὖν, ἀδελφοί, στήκετε, καὶ κρατεῖτε τὰς παραδόσεις ἃς ἐδιδάχθητε εἴτε διὰ λόγου εἴτε δι' ἐπιστολῆς ἡμῶν.

Transliteration (音譯): *Ara oun, adelphoi, stēkete, kai krateite tas paradoseis has edidachthēte eite dia logou eite di' epistolēs hēmōn.*

Translation (翻譯): "So then, brothers, stand firm and hold fast to the traditions which you were taught, whether by word of mouth or by letter from us."

「弟兄們，你們要站穩了，凡所領受的教訓（傳統），無論是我們口傳的，或是書信上寫的，都要堅守。」

Peshitta Syriac (敘利亞文《別西大》):

ܗܵܟܲܢ ܚܲܒܪܲܝ ܩܘܿܡܘ ܘܐܲܚܶܕܘ ܠܲܣܝܪܘܼܬܵܐ ܕܐܸܬܲܠܡܲܕܬܘܿܢ ܐܲܦ ܒܡܸܠܬܵܐ ܐܘ ܒܐܓܪܬܵܐ ܕܐܸܬܠܲܢ

Transliteration (音譯): *Mekil aḥay, ethqayyamu wa-ḥamsenu b-puqdāne d-ileptun, en b-meltā w-en b-egarthan.*

Translation (翻譯): "Therefore, my brothers, be established and hold fast to the commandments that you learned, whether by word or by our epistle."

「所以，我的弟兄們，你們要站穩，堅守你們所學習的誡命（教訓），無論是藉口傳話語或是藉我們的書信。」

Critical Analysis / 批判分析:

The Greek word **παραδόσεις** (*paradoseis*) means "traditions" — things "handed over" or "delivered" (from παραδίδωμι, *paradidōmi*). Paul explicitly places oral teaching (**διὰ λόγου**, *dia logou*, "through word") on **equal footing** with written teaching (**δι' ἐπιστολῆς**, *di' epistolēs*, "through epistle"). The Peshitta's ܦܘܩܕܢܐ (*puqdāne*, "commandments/precepts") is even stronger — these oral traditions are not optional suggestions but **commandments** to be obeyed.

希臘文**παραδόσεις**（*paradoseis*）意為「傳統」——被「交付」或「傳遞」之事物（源自 παραδίδωμι, *paradidōmi*）。保羅明確地將口頭教導（**διὰ λόγου**, *dia logou*,「藉口傳話語」）與書面教導（**δι' ἐπιστολῆς**, *di' epistolēs*,「藉書信」）置於同等地位。《別西大》所用之 ܦܘܩܕܢܐ（*puqdāne*,「誡命/訓令」）語氣更為強烈——這些口傳傳統並非可有可無的建議，而是必須遵行的誡命。

If *Sola Scriptura* were true, Paul would have written: "Hold fast only to the letter I have written to you." But he said the opposite. He commanded equal adherence to both the written and the oral.

若「唯獨聖經」為真，保羅應當寫道：「只要堅守我寫給你們的書信。」但他說的恰恰相反。他命令信徒同等地持守書面與口傳的教導。

Chapter III: Paul Praises Adherence to Oral Tradition — 1 Corinthians 11:2

第三章：保羅稱讚對口傳傳統的持守——哥林多前書十一章2節

Koine Greek (希臘文原文):

Ἐπαινῶ δὲ ὑμᾶς, ἀδελφοί, ὅτι πάντα μου μέμνησθε καὶ καθὼς παρέδωκα ὑμῖν τὰς παραδόσεις κατέχετε.

Transliteration (音譯): *Epainō de hymas, adelphoi, hoti panta mou memnēsthe kai kathōs paredōka hymin tas paradoseis katechete.*

Translation (翻譯): "Now I praise you, brothers, that you remember me in all things and hold firmly to the traditions just as I delivered them to you."

「弟兄們，我稱讚你們，因為你們凡事記念我，又堅守我所傳給你們的傳統（教訓），正如我所交付你們的。」

Peshitta Syriac (敘利亞文《別西大》):

ܡܫܒܚ ܐܢܐ ܠܟܘܢ ܐܚܝ ܕܟܠܡܕܡ ܐܗܕܝܢ ܐܢܬܘܢ ܠܝ ܘܐܝܟ ܕܐܫܠܡܬ ܠܟܘܢ ܦܘܩܕܢܐ ܐܗܝܕܝܢ ܐܢܬܘܢ

Transliteration (音譯): *Mshabbaḥ nā lkhun aḥay, d-kulmedem ʿāhdin antun li, wa-ayk d-ashlemet lkhun puqdāne, aḥidin antun.*

Translation (翻譯): "I praise you, my brothers, that you remember me in everything, and just as I delivered to you commandments, you hold them."

「弟兄們，我稱讚你們，因你們凡事記念我，且正如我傳給你們的誡命，你們都持守了。」

Again, the term **παραδόσεις** (*paradoseis*, "traditions") appears — the same word used in 2 Thessalonians 2:15. The Peshitta again renders this as ܦܘܩܕܢܐ (*puqdāne*, "commandments"). Paul *praises* the Corinthians for holding to traditions he delivered orally and personally — traditions not found in any epistle.

此處再次出現**παραδόσεις**（*paradoseis*，「傳統」）一詞——與帖撒羅尼迦後書二章十五節所用相同。《別西大》再次將其翻譯為ܦܘܩܕܢܐ（*puqdāne*，「誡命」）。保羅稱讚哥林多人持守他親自口傳之傳統——這些傳統並未記載於任何書信中。

Chapter IV: Scripture Testifies to Its Own Incompleteness — John 21:25

第四章：聖經見證自身之不完整——約翰福音二十一章**25**節

Koine Greek (希臘文原文):

Ἔστιν δὲ καὶ ἄλλα πολλὰ ἃ ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἐὰν γράφηται καθ᾽ ἕν, οὐδ᾽ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία.

Transliteration (音譯): *Estin de kai alla polla ha epoiēsen ho Iēsous, hatina ean graphētai kath' hen, oud' auton oimai ton kosmon chōrēsai ta graphomena biblia.*

Translation (翻譯): "And there are also many other things which Jesus did, which if they were written one by one, I suppose that even the world itself could not contain the books that would be written."

「耶穌所行之事尚有許多，若一一都寫出來，我想所寫的書，就是世界也容不下了。」

Peshitta Syriac (敘利亞文《別西大》):

ܘܐܝܬ ܐܦ ܫܓܝܐ ܐܚܪܢܐ ܕܥܒܕ ܝܫܘܥ ܕܐܢ ܢܬܟܬܒܘܢ ܚܕ ܒܚܕ ܐܦ ܠܥܠܡܐ ܠܐ ܢܫܥ ܠܡܟܬܒ̈ܐ ܕܢܬܟܬܒܘܢ

Transliteration (音譯): *Ith den āph aḥrānyāthā saggiyāthā d-ʿavad Yeshūʿ, d-elu ḥdā ḥdā methkathbān hwāy, āphlā huʿālmā, aykh d-sāvar nā, sāpheq hwā l-kthāve d-methkathbin hwaw.*

Translation (翻譯): "There are also many other things that Jesus did, which if one by one they were written, not even the world itself, as I suppose, would be sufficient for the books that would be written."

「耶穌所行之事尚有許多其他的，若是一一寫出來，我以為就是世界本身，也容不下所要寫的書。」

The Apostle John here explicitly admits that the written record is **incomplete**. Jesus' deeds and words exceed what was committed to writing. Where did this unwritten content go? It went into the living memory and practice of the Church — that is, into **Holy Tradition**.

使徒約翰在此明確承認書面記錄是不完整的。耶穌的言行超出了被記載之範圍。這些未寫下的內容流向了何處？它們進入了教會的活生記憶與實踐之中——亦即進入了聖傳統。

Chapter V: An Oral Saying of Jesus Preserved Only in Tradition — Acts 20:35

第五章：唯有傳統保存之耶穌口傳語錄——使徒行傳二十章**35**節

Koine Greek (希臘文原文):

πάντα ὑπέδειξα ὑμῖν, ὅτι οὕτως κοπιῶντας δεῖ ἀντιλαμβάνεσθαι τῶν ἀσθενούντων, μνημονεύειν τε τῶν λόγων τοῦ κυρίου Ἰησοῦ, ὅτι αὐτὸς εἶπεν· Μακάριόν ἐστιν μᾶλλον διδόναι ἢ λαμβάνειν.

Transliteration (音譯): *Panta hypedeixa hymin, hoti houtōs kopiōntas dei antilambanesthai tōn asthenountōn, mnēmoneuein te tōn logōn tou kyriou lēsou, hoti autos eipen: Makarion estin mallon didonai ē lambanein.*

Translation (翻譯): "In all things I have shown you that by working hard in this way we must help the weak, and remember the words of the Lord Jesus, that He Himself said, 'It is more blessed to give than to receive.'"

「我凡事給你們作了榜樣，叫你們知道，應當這樣勞苦，扶助軟弱的人，又當記念主耶穌的話，祂親自說過：『施比受更為有福。』」

Peshitta Syriac (敘利亞文《別西大》):

ܘܒܟܠܡܕܡ ܚܘܝܬ ܠܟܘܢ ܕܗܟܢܐ ܗܘ ܫܦܝܪ ܠܡܣܒܪ ܠܢ ܠܡܣܥܪ ܠܚܠܫܝܢ ܘܠܗܘܝܢ ܕܢܬܕܟܪ ܠܢ ܠܡܠܬܗ ܕܡܪܢ ܝܫܘܥ ܕܗܘ ܐܡܪ ܕܛܘܒ ܗܘ ܠܡܝܗܒ ܡܢ ܠܡܢ ܕܡܩܒܠ

Transliteration (音譯): *W-kulmedem ḥawithkhun d-hākhānā wāle l-melʾā wa-l-meṣaph d-aylen da-khrīhīn, wa-l-meʿhad melawhy d-Māran Yeshūʿ, d-hu emar d-ṭūbawhy l-man d-yāhev yattīr men man d-nāsev.*

Translation (翻譯): "And I showed you everything, that thus it is right to labor and to take care of those who are sick, and to remember the words of our Lord Jesus, who said: 'Blessed is he who gives more than he who receives.'"

「我凡事指示你們，應當如此勞苦，照顧患病之人，並記念我們主耶穌的話語，祂說過：『施者比受者更為有福。』」

Critical Analysis / 批判分析:

This saying of the Lord Jesus — **"It is more blessed to give than to receive"** — is found **nowhere** in the four Gospels. It is an **agraphon** (ἄγραφον, "unwritten saying").

Paul received it through **oral tradition** and declares it to be an authoritative word of Christ. This single verse demolishes *Sola Scriptura*: here Scripture itself testifies that an authoritative dominical saying was preserved *outside* of the written Gospels, in the oral tradition of the Apostles.

主耶穌這句話——「施比受更為有福」——在四部福音書中任何地方都找不到。它是一個 **agraphon**（ἄγραφον，「未記載的言語」）。保羅透過口傳傳統接受了這句話，並宣告其為基督的權威之言。僅此一節經文便足以摧毀「唯獨聖經」：聖經本身在此見證了一句具有權威性的主之語錄，保存於書面福音書之外，在使徒的口傳傳統之中。

Chapter VI: The Old Testament Witness — Deuteronomy 4:2 Properly Understood

第六章：舊約之見證——正確理解申命記四章2節

Some advocates of *Sola Scriptura* cite Deuteronomy 4:2 to argue that nothing may be added to God's word. Let us examine this in the original Hebrew and the Septuagint Greek.

某些「唯獨聖經」之擁護者引用申命記四章二節來論證不可在神的話語上有所增添。讓我們以原文希伯來文及七十士譯本希臘文來檢驗此節。

Hebrew Original (希伯來文原文):

לֹא תֹסִפוּ עַל־הַדָּבָר אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם וְלֹא תִגְרְעוּ מִמֶּנּוּ לִשְׁמֹר אֶת־מִצְוֹת יְהוָה אֱלֹהֵיכֶם אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם׃

Transliteration (音譯): *Lō tōsiphu ʿal-haddāvār ʾašer ʾānōkhī metsawweh ʾeṯkhem, w-lō ṯigrəʿū mimmennū, lišmōr ʾeṯ-miṣwōṯ YHWH ʾĕlōhêkhem ʾašer ʾānōkhī metsawweh ʾeṯkhem.*

Translation (翻譯): "You shall not add to the word which I command you, nor diminish from it, in order to keep the commandments of the LORD your God which I command you."

「我所吩咐你們的話，你們不可加添，也不可刪減，好叫你們遵守我所吩咐你們的，就是耶和華你們神的命令。」

Septuagint Greek (七十士譯本希臘文):

οὐ προσθήσεσθε πρὸς τὸ ῥῆμα ὃ ἐγὼ ἐντέλλομαι ὑμῖν καὶ οὐκ ἀφελεῖτε ἀπ' αὐτοῦ· φυλάσσεσθε τὰς ἐντολὰς κυρίου τοῦ θεοῦ ὑμῶν ὅσα ἐγὼ ἐντέλλομαι ὑμῖν σήμερον.

Transliteration (音譯): *Ou prosthēsesthe pros to rhēma ho egō entellomai hymin kai ouk apheleite ap' autou; phylassesthe tas entolas kyriou tou theou hymōn hosa egō entellomai hymin sēmeron.*

Translation (翻譯): "You shall not add to the word which I command you, and you shall not take away from it; keep the commandments of the Lord your God, all that I command you this day."

「我所吩咐你們的話，你們不可加添，也不可刪去；要遵守耶和華你們上帝的誡命，就是我今日所吩咐你們的一切。」

Critical Analysis / 批判分析:

This verse refers to Moses' **specific commandments** — the Law given at Sinai — not to the principle of *Sola Scriptura*. The Hebrew word **הַדָּבָר** (*haddāvār*, "the word/matter") and the Septuagint's **τὸ ῥῆμα** (*to rhēma*, "the word/saying") both refer to the particular commands Moses is delivering, not to a closed canon of all future revelation. Furthermore, if Deuteronomy 4:2 established a "closed canon" principle, then everything

written after Deuteronomy — including Psalms, Prophets, Proverbs, and indeed the entire New Testament — would be an illicit "addition" to God's word. The argument refutes itself.

此節經文指的是摩西的特定誡命——在西乃山所頒布的律法——而非「唯獨聖經」之原則。希伯來文**הַדָּבָר**（*haddāvār*，「那話語/事」）與七十士譯本的**τὸ ῥῆμα**（*to rhēma*，「那話語/所說之言」）皆指摩西當時所傳達的特定命令，而非所有未來啟示之封閉正典。更甚者，若申命記四章二節確立了「封閉正典」之原則，那麼在申命記之後所寫的一切——包括詩篇、先知書、箴言，乃至整部新約——都將是對神話語的非法「增添」。此論證自相矛盾。

Chapter VII: The Church as Pillar and Foundation of Truth — 1 Timothy 3:15

第七章：教會是真理的柱石與根基——提摩太前書三章**15**節

Koine Greek (希臘文原文):

ἐὰν δὲ βραδύνω, ἵνα εἰδῇς πῶς δεῖ ἐν οἴκῳ θεοῦ ἀναστρέφεσθαι, ἥτις ἐστὶν ἐκκλησία θεοῦ ζῶντος, στῦλος καὶ ἑδραίωμα τῆς ἀληθείας.

Transliteration (音譯): *Ean de bradynō, hina eidēs pōs dei en oikō theou anastrephesthai, hētis estin ekklēsia theou zōntos, stylos kai hedraiōma tēs alētheias.*

Translation (翻譯): "But if I am delayed, so that you may know how one ought to conduct oneself in the household of God, which is the Church of the living God, the pillar and foundation of the truth."

「倘若我遲延，你也可以知道在神的家中當怎樣行事為人。這家就是永生神的教會，真理的柱石和根基。」

Peshitta Syriac (敘利亞文《別西大》):

ܐܢ ܕܒ ܡܫܟ ܠܝ ܕܬܕܥ ܐܝܟ ܐܝܬ ܠܟ ܕܬܬܪܥܐ ܒܒܝܬ ܐܠܗܐ ܕܗܘ ܥܕܬܐ ܕܐܠܗܐ ܚܝܐ ܥܡܘܕܐ ܘܫܬܝܬܐ ܕܫܪܪܐ

Transliteration (音譯): *En den mawḥar nā d-teddaʿ aykānā wāle lākh d-tethhappakh b-bayteh d-Alāhā, d-itheyh ʿidttā d-Alāhā Ḥayyā, ʿammūdā w-shethestā da-shrārā.*

Translation (翻譯): "But if I am delayed, so that you may know how it is proper for you to conduct yourself in the house of God, which is the Church of the living God, the pillar and foundation of the truth."

「倘若我耽延了，你可以知道在神的家中當如何行事為人。這家就是永生神的教會，是真理的柱石和根基。」

Critical Analysis / 批判分析:

Paul calls the **Church** (ἐκκλησία, *ekklēsia*; ܥܕܬܐ, *ʿidttā*) — not Scripture — the "pillar and foundation of the truth" (στῦλος καὶ ἑδραίωμα τῆς ἀληθείας). If *Sola Scriptura* were the apostolic teaching, Paul would have written: "Scripture is the pillar and foundation of the truth." Instead, he assigns this role to the **living Church**, the community of believers guided by the Holy Spirit through Tradition, worship, and conciliar authority.

保羅稱教會（ἐκκλησία, *ekklēsia*；ܥܕܬܐ, *ʿidttā*）——而非聖經——為「真理的柱石和根基」（στῦλος καὶ ἑδραίωμα τῆς ἀληθείας）。若「唯獨聖經」是使徒的教導，保羅應當寫道：「聖經是真理的柱石和根基。」然而他將此角色賦予了活的教會——由聖靈通過傳統、崇拜和大公會議權威所引導的信徒群體。

Summary of Part One / 第一部分總結

By applying the very logic of *Sola Scriptura* — examining "what does the Bible say?" — we have demonstrated that:

藉著運用「唯獨聖經」自身之邏輯——檢驗「聖經怎麼說？」——我們已經證明：

The Bible never claims to be the *sole* authority for faith and practice. 2 Timothy 3:16 says Scripture is *profitable*, not *sufficient alone*. Paul explicitly commands adherence to **oral tradition** alongside written epistles (2 Thessalonians 2:15). Paul praises the keeping of orally delivered traditions (1 Corinthians 11:2). John admits the written record is incomplete (John 21:25). Scripture itself preserves an oral saying of Jesus not found in the Gospels (Acts 20:35). Paul calls the *Church*, not Scripture, the pillar and foundation of truth (1 Timothy 3:15).

聖經從未宣稱自己是信仰與實踐的唯一權威。提摩太後書三章十六節說聖經是有益的，而非唯一充足的。保羅明確命令與書面書信一同持守口傳傳統（帖後二15）。保羅稱讚對口傳之傳統的持守（林前十一2）。約翰承認書面記錄是不完整的（約二十一25）。聖經本身保存了一句未見於福音書之耶穌的口傳語錄（徒二十35）。保羅稱教會——而非聖經——為真理的柱石和根基（提前三15）。

Sola Scriptura is therefore **self-refuting**: the Scripture on which it claims to stand does not teach it.

「唯獨聖經」因此是自我駁斥的：其所宣稱依據的聖經，本身並不教導此原則。

PART TWO / 第二部分

THE NECESSITY OF HOLY TRADITION AND ORAL TRADITION

聖傳統與口傳傳統之必要性

Having demonstrated from Scripture that *Sola Scriptura* is biblically untenable, we now turn to the positive case: **why Holy Tradition and Oral Tradition are essential and authoritative components of the Christian Faith.** We support this with evidence from the Targum, Talmud, Mishnah, Church Fathers, Orthodox Patriarchs, Saints, Christian Palestinian Aramaic texts, and the texts of the 景教 (Jingjiao, the "Luminous Religion" — the Church of the East in China).

既已從聖經中證明「唯獨聖經」在聖經上是站不住腳的，我們現在轉向正面論證：**為何聖傳統與口傳傳統是基督教信仰不可或缺的權威組成部分。**我們以塔古姆、塔木德、密西拿、教父、東正教宗主教、聖徒、巴勒斯坦基督徒亞蘭文文獻，以及景教文獻作為佐證。

Chapter VIII: The Jewish Precedent — Torah Was Never "Writing Alone"

第八章：猶太先例——妥拉從來不是「唯獨書寫」

The concept of a purely written revelation, without an authoritative interpretive tradition, is foreign not only to Christianity but to the very Judaism from which Christianity emerged. The Jewish people have always understood that God gave Moses **two Torahs** at Sinai: the Written Torah (תּוֹרָה שֶׁבִּכְתָב, *Torah shebikhtav*) and the Oral Torah (תּוֹרָה שֶׁבְּעַל פֶּה, *Torah sheb'al peh*).

純粹書面啟示而無權威性解釋傳統的概念，不僅對基督教而言是陌生的，對基督教所從出之猶太教而言同樣如此。猶太民族歷來理解，神在西乃山賜給了摩西兩部妥拉：書面妥拉（תּוֹרָה שֶׁבִּכְתָב, *Torah shebikhtav*）和口傳妥拉（תּוֹרָה שֶׁבְּעַל פֶּה, *Torah sheb'al peh*）。

A. Mishnah Avot 1:1 / 密西拿·先賢篇 **1:1**
Hebrew Original (希伯來文原文**):**

מֹשֶׁה קִבֵּל תּוֹרָה מִסִּינַי, וּמְסָרָהּ לִיהוֹשֻׁעַ, וִיהוֹשֻׁעַ לִזְקֵנִים, וּזְקֵנִים לִנְבִיאִים, וּנְבִיאִים מְסָרוּהָ לְאַנְשֵׁי כְנֶסֶת הַגְּדוֹלָה.

Transliteration (音譯): *Mosheh qibbel Torah mi-Sinai, u-msārah li-Yehoshuʿa, vi-Yehoshuʿa li-zqēnīm, u-zqēnīm li-nviʾīm, u-nviʾīm msārūhā l-anshē knesset ha-gdōlāh.*

Translation (翻譯): "Moses received the Torah from Sinai, and transmitted it to Joshua, and Joshua to the Elders, and the Elders to the Prophets, and the Prophets transmitted it to the Men of the Great Assembly."

「摩西從西乃山領受了妥拉，並將其傳遞給約書亞，約書亞傳給長老們，長老們傳給先知們，先知們將其傳遞給大議會的人們。」

This foundational text of the Mishnah establishes a **chain of oral transmission** (שַׁלְשֶׁלֶת הַקַּבָּלָה, *shalshelet ha-qabbalah*) that parallels and complements the written text. The word **קִבֵּל** (*qibbel*, "received") is from the same root as **קַבָּלָה** (*qabbalah*, "reception/tradition"). Torah was never understood as text alone — it was always text *plus* its living, oral interpretation. This is the very model that the Apostolic Church inherited and continued.

密西拿的這段基礎性經文建立了一條口傳傳遞的鏈條（שַׁלְשֶׁלֶת הַקַּבָּלָה, *shalshelet ha-qabbalah*），與書面經文互為補充。**קִבֵּל**（*qibbel*，「領受」）一詞與**קַבָּלָה**（*qabbalah*，「領受/傳統」）同根。妥拉從未被理解為僅僅是文字——它始終是文字加上其活生的口傳詮釋。這正是使徒教會所承繼並延續的模式。

B. Talmud Bavli, Eruvin 54b / 巴比倫塔木德·厄魯賓篇 **54b**
Hebrew-Aramaic Original (希伯來-亞蘭文原文**):**

תָּנוּ רַבָּנַן: כֵּיצַד סֵדֶר מִשְׁנָה? מֹשֶׁה לָמַד מִפִּי הַגְּבוּרָה. נִכְנַס אַהֲרֹן וְשָׁנָה לוֹ מֹשֶׁה פִּרְקוֹ. נִסְתַּלֵּק אַהֲרֹן וְיָשַׁב לְשִׂמְאל מֹשֶׁה. נִכְנְסוּ בָּנָיו וְשָׁנָה לָהֶן מֹשֶׁה פִּרְקָן.

Transliteration (音譯): *Tānu rabbānan: kēṣad seder mishnāh? Mosheh lāmad mi-pī ha-gvūrāh. Nikhnas Aharon v-shānāh lō Mosheh pirqō. Nistalleq Aharon v-yāshav li-smoʾl Mosheh. Nikhnesu vānāv v-shānāh lāhen Mosheh pirqān.*

Translation (翻譯): "Our Rabbis taught: What was the order of teaching the Oral Law? Moses learned from the mouth of the Almighty. Aaron entered and Moses taught him his chapter. Aaron withdrew and sat to the left of Moses. His [Aaron's] sons entered and Moses taught them their chapter."

「我們的拉比們教導說：口傳律法的教授次序是怎樣的？摩西從全能者的口中學習。亞倫進來，摩西教他一章。亞倫退到摩西的左邊坐下。亞倫的兒子們進來，摩西教他們一章。」

This passage describes the elaborate system of **oral instruction** through which the Torah was transmitted. It was never a matter of simply handing someone a scroll. The living voice of the teacher was essential. This is an exact parallel to the Christian understanding that the Apostles transmitted the Faith not merely through their writings, but through their personal teaching, liturgical practice, and the appointment of bishops to succeed them.

此段經文描述了妥拉傳遞的精細口頭教授系統。它從來不是簡單地將卷軸交給某人的事。教師活生的聲音是不可或缺的。這與基督教的理解完全平行：使徒們不僅通過他們的著作傳遞信仰，還通過他們的親身教導、禮儀實踐，以及任命主教作為繼承者來傳遞信仰。

C. Targum Onkelos — Living Oral Interpretation / 塔古姆·翁克羅斯——活的口傳詮釋

The Targumim (塔古姆) are Aramaic paraphrases of the Hebrew Scriptures that were recited orally in the synagogue alongside the Hebrew reading. Targum Onkelos, the most authoritative Targum on the Pentateuch, is itself a product of oral tradition — it was

transmitted orally for centuries before being committed to writing. As Rav Amram Gaon affirmed, Targum Onkelos holds a place within the Oral Tradition.

塔古姆（Targumim）是希伯來聖經的亞蘭語意譯，在會堂中與希伯來文誦讀同時口頭宣讀。翁克羅斯塔古姆是五經中最具權威性的塔古姆，其本身即為口傳傳統之產物——在被書寫成文之前，它已口耳相傳了數個世紀。正如拉夫·阿姆蘭·高昂所確認的，翁克羅斯塔古姆在口傳傳統中佔有一席之地。

Consider, for example, Targum Onkelos on Deuteronomy 4:2:

例如，試看翁克羅斯塔古姆對申命記四章二節的翻譯：

Aramaic (亞蘭文):

לָא תּוֹסְפוּן עַל פִּתְגָמָא דִי אֲנָא מְפַקֵּד יָתְכוֹן וְלָא תִמְנְעוּן מִנֵּיהּ לְמִטַּר יָת פִּקּוּדַיָּא דַיְיָ אֱלָהֲכוֹן דִי אֲנָא מְפַקֵּד יָתְכוֹן

Transliteration (音譯): *Lā tōsphūn ʿal pitgāmā diʾanā mephaqqed yāṯkhōn, w-lā ṯimneʿūn minnēh, l-miṭṭar yāṯ piqqūdayyā d-Ayyā Ělāhakhōn, diʾanā mephaqqed yāṯkhōn.*

Translation (翻譯): "You shall not add upon the word that I command you, nor diminish from it, to keep the commandments of the LORD your God which I command you."

「我所吩咐你們的話，你們不可加添，也不可減少，好叫你們遵守耶和華你們上帝的誡命，就是我所吩咐你們的。」

The very existence of the Targum demonstrates that the Jewish community understood Scripture required a living tradition of **interpretation** to be properly understood — the text was never considered self-interpreting.

塔古姆的存在本身即表明：猶太社群理解聖經需要一個活的詮釋傳統才能被正確理解——經文從未被認為是自我詮釋的。

Chapter IX: The Church Fathers on Holy Tradition

第九章：教父論聖傳統

A. St. Basil the Great, *De Spiritu Sancto* (On the Holy Spirit), Chapter 27 (AD 375)

聖大巴西略，《論聖靈》，第二十七章（主後**375**年）
St. Basil the Great (Μέγας Βασίλειος), Archbishop of Caesarea in Cappadocia and one of the three great Cappadocian Fathers, wrote the most explicit patristic defense of unwritten tradition.

聖大巴西略（Μέγας Βασίλειος），卡帕多家凱撒利亞總主教，三位偉大的卡帕多家教父之一，撰寫了教父文獻中對不成文傳統最為明確的辯護。

Greek Original (希臘文原文):

Τῶν ἐν τῇ Ἐκκλησίᾳ πεφυλαγμένων δογμάτων καὶ κηρυγμάτων, τὰ μὲν ἐκ τῆς ἐγγράφου διδασκαλίας ἔχομεν, τὰ δὲ ἐκ τῆς τῶν ἀποστόλων παραδόσεως διαδοθέντα ἡμῖν ἐν μυστηρίῳ παρεδεξάμεθα· ἅπερ ἀμφότερα τὴν αὐτὴν ἰσχὺν ἔχει πρὸς τὴν εὐσέβειαν.

Transliteration (音譯): *Tōn en tē Ekklēsia pephylagmenōn dogmatōn kai kērygmatōn, ta men ek tēs engraphou didaskalias echomen, ta de ek tēs tōn apostolōn paradoseōs diadothenta hēmin en mystēriō paredexametha; haper amphotera tēn autēn ischyn echei pros tēn eusebeian.*

Translation (翻譯): "Of the dogmas and kerygmas preserved in the Church, some we have from written teaching, and others we have received from the tradition of the Apostles, handed down to us in mystery; and both of these have the same force for piety."

「在教會中所保存的教義與宣講之中，有些我們是從書面教訓中獲得的，有些則是從使徒的傳統中領受的，在奧秘中傳遞給我們；兩者對於敬虔具有同等的效力。」

This is a monumental statement. St. Basil — writing in the 4th century, within living memory of the Apostolic era's immediate successors — testifies that the Church holds **written** and **unwritten** traditions as having **equal authority** (τὴν αὐτὴν ἰσχύν, *tēn autēn ischyn*, "the same force"). He continues:

這是一項具有里程碑意義的聲明。聖巴西略——撰寫於四世紀，距使徒時代的直接後繼者尚在活記憶之內——見證了教會將書面與不成文傳統視為具有同等權威（τὴν αὐτὴν ἰσχύν, *tēn autēn ischyn*，「同等的效力」）。他繼續說道：

Greek Original (continuation):

καὶ τούτοις οὐδεὶς ἀντερεῖ, οὐδ᾽ ὅστις γε κατὰ μικρὸν γοῦν τῶν ἐκκλησιαστικῶν θεσμῶν πεπείραται.

Transliteration: *Kai toutois oudeis anterei, oud' hostis ge kata mikron goun tōn ekklēsiastikōn thesmōn pepeiratai.*

Translation: "And no one will contradict these things — no one, at least, who has even the slightest experience of ecclesiastical institutions."

「無人會反對這些事——至少，凡是對教會制度有絲毫經驗之人，都不會反對。」

B. St. Irenaeus of Lyons, *Adversus Haereses* (Against Heresies), Book III, Ch. 4 (c. AD 180)

里昂的聖愛任紐，《駁異端》，第三卷，第四章（約主後**180**年）
St. Irenaeus (Εἰρηναῖος), bishop of Lyons and disciple of St. Polycarp (who was himself a disciple of the Apostle John), writes:

聖愛任紐（Εἰρηναῖος），里昂主教，聖坡里甲的門徒（聖坡里甲本人則是使徒約翰的門徒），如此寫道：

Latin (preserved text, original Greek largely lost) / 拉丁文（保存之文本，希臘原文大部已佚）**:**

Quid autem si neque Apostoli quidem Scripturas reliquissent nobis, nonne oportebat ordinem sequi Traditionis, quam tradiderunt iis quibus committebant Ecclesias?

Translation (翻譯): "But what if the Apostles had not left us the Scriptures at all? Would it not be necessary to follow the order of Tradition, which they handed down to those to whom they entrusted the Churches?"

「但倘若使徒們根本未留下聖經給我們呢？豈不是必須遵循傳統的秩序，就是他們傳遞給那些受託管理教會之人的傳統嗎？」

This passage is stunning. St. Irenaeus — a man only two generations removed from the Apostles — affirms that even **without** the written Scriptures, the Church would still possess the fullness of the Faith through **Tradition** alone. Many barbarian peoples, he notes, who have no access to the Scriptures, nevertheless hold the orthodox faith because they received it through apostolic tradition.

此段經文令人驚嘆。聖愛任紐——一位僅距使徒兩代之人——確認即使沒有書面聖經，教會仍然通過傳統本身擁有信仰的完滿。他指出，許多沒有聖經之蠻族民族，因為通過使徒傳統領受了信仰，仍然持守正統信仰。

C. St. John Chrysostom, Homily IV on 2 Thessalonians (c. AD 404)

聖金口約翰，帖撒羅尼迦後書第四篇講道（約主後**404**年）

Commenting on 2 Thessalonians 2:15, St. John Chrysostom (Ἰωάννης ὁ Χρυσόστομος), Archbishop of Constantinople, wrote:

聖金口約翰（Ἰωάννης ὁ Χρυσόστομος），君士坦丁堡大主教，在解釋帖撒羅尼迦後書二章十五節時寫道：

Greek Original (希臘文原文):

Ἐντεῦθεν δῆλον ὅτι οὐ πάντα δι' ἐπιστολῆς παρέδοσαν, ἀλλὰ πολλὰ καὶ ἀγράφως· ὁμοίως δὲ κἀκεῖνα καὶ ταῦτα ἀξιόπιστά ἐστι. Ὥστε καὶ τὴν παράδοσιν τῆς Ἐκκλησίας ἀξιόπιστον ἡγώμεθα. Παράδοσίς ἐστι; μηδὲν πλέον ζήτει.

Transliteration (音譯): *Enteuthen dēlon hoti ou panta di' epistolēs paredosan, alla polla kai agraphōs; homoiōs de kakeina kai tauta axiopista esti. Hōste kai tēn paradosin tēs Ekklēsias axiopiston hēgōmetha. Paradosis esti? mēden pleon zētei.*

Translation (翻譯): "Hence it is manifest that they did not deliver all things by epistle, but many things also unwritten; and in like manner both the one and the other are worthy of credit. Therefore let us think the tradition of the Church also worthy of credit. **It is a tradition? Seek no further.**"

「由此可見，他們並非全部以書信傳遞，而是有許多事也是以不成文的方式傳遞的；同樣地，書面的與不成文的都是值得信賴的。因此，讓我們也以教會的傳統為值得信賴的。這是一個傳統嗎？不必再多追問了。」

Chrysostom's final phrase is devastating to *Sola Scriptura*: **Παράδοσίς ἐστι; μηδὲν πλέον ζήτει** — "It is a tradition? Seek no further." For the greatest preacher in Church history, the very fact that something is an apostolic tradition is sufficient authority; no further scriptural "proof-text" is required.

金口約翰的最後一句話對「唯獨聖經」是毀滅性的：**Παράδοσίς ἐστι; μηδὲν πλέον ζήτει**——「這是一個傳統嗎？不必再多追問了。」對於教會歷史上最偉大的講道者而言，某事為使徒傳統這一事實本身即為充分的權威；無需更多的聖經「經證」。

Chapter X: The Witness of Orthodox Patriarchs and Saints

第十章：東正教宗主教與聖徒之見證

A. The Encyclical of the Eastern Patriarchs (1848)

東方宗主教公函（**1848**年）

In 1848, the four ancient Patriarchates — Constantinople, Alexandria, Antioch, and Jerusalem — issued a joint encyclical in response to Pope Pius IX's appeal for reunion. This encyclical contains one of the most authoritative Orthodox statements on Tradition:

1848年，四大古老宗主教區——君士坦丁堡、亞歷山大、安提阿和耶路撒冷——聯合發表了一封公函，以回應教宗庇護九世的合一呼籲。此公函包含了東正教關於傳統最具權威性的聲明之一：

Greek Original (希臘文原文):

παρ' ἡμῖν οὔτε Πατριάρχαι οὔτε Σύνοδοι ἐδυνήθησάν ποτε εἰσαγαγεῖν νέα, διότι ὁ ὑπερασπιστὴς τῆς θρησκείας ἐστὶν αὐτὸ τὸ σῶμα τῆς Ἐκκλησίας, ἤτοι αὐτὸς ὁ λαός, ὅστις ἐθέλει τὸ θρήσκευμα αὐτοῦ αἰωνίως ἀμετάβλητον καὶ ὁμοειδὲς τῷ τῶν Πατέρων αὐτοῦ.

Transliteration (音譯): *Par' hēmin oute Patriarchai oute Synodoi edynēthēsan pote eisagagein nea, dioti ho hyperaspistēs tēs thrēskeias estin auto to sōma tēs Ekklēsias, ētoi autos ho laos, hostis ethelei to thrēskeuma autou aiōniōs ametablēton kai homoiedes tō tōn Paterōn autou.*

Translation (翻譯): "Among us, neither Patriarchs nor Councils could ever introduce novelties, because the defender of religion is the very body of the Church, that is, the people themselves, who desire their religion to be eternally unchangeable and identical with that of their Fathers."

「在我們中間，無論是宗主教還是大公會議，都從未能夠引入新事物，因為宗教的捍衛者乃是教會的身體本身，即民眾自身，他們渴望自己的宗教永遠不變，與其先祖的宗教完全一致。」

This text reveals the Orthodox understanding: Tradition is not merely the decisions of hierarchs but the living faith of the **entire Church body** — the *sensus fidelium* — which preserves the Apostolic deposit unchanged across centuries.

此文本揭示了東正教的理解：傳統不僅僅是聖統制的決定，而是整個教會身體的活信仰——即信徒的感知（*sensus fidelium*）——跨越世紀保存使徒傳承不變。

B. St. Vincent of Lérins, *Commonitorium* (AD 434)

萊蘭的聖味增爵，《共同提醒書》（主後**434**年）
St. Vincent articulated the famous "Vincentian Canon" for distinguishing true Tradition from innovation:

聖味增爵闡述了著名的「味增爵法則」，用以區分真傳統與創新：

Latin Original (拉丁文原文):

In ipsa item catholica Ecclesia magnopere curandum est ut id teneamus quod ubique, quod semper, quod ab omnibus creditum est.

Translation (翻譯): "In the Catholic Church itself, all possible care must be taken that we hold that which has been believed everywhere, always, and by all."

「在大公教會本身，必須格外注意，使我們持守的是那在一切地方、一切時代、被一切人所信仰的。」

This threefold criterion — **ubiquity, antiquity, and consent** (universality, antiquity, consensus) — is the measure by which Tradition is discerned. *Sola Scriptura*, by contrast, was unknown before the 16th century, fails the test of antiquity, and was rejected by the universal Church for 1,500 years.

此三重標準——普世性、古老性和共識——乃辨識傳統之準則。相比之下，「唯獨聖經」在十六世紀之前無人知曉，不符合古老性之標準，且被大公教會拒絕了一千五百年。

Chapter XI: The Witness of Christian Palestinian Aramaic Texts

第十一章：巴勒斯坦基督徒亞蘭文文獻之見證

Christian Palestinian Aramaic (CPA) is a Western Aramaic dialect used by the Melkite (Chalcedonian Orthodox) Christians of Palestine from approximately the 5th to the 13th centuries. The CPA lectionaries — liturgical readings of Scripture for church use — are themselves powerful witnesses to Holy Tradition. They demonstrate that Scripture was never read in isolation but always **within the liturgical context** of the Church's worship.

巴勒斯坦基督徒亞蘭文（CPA）是一種西亞蘭方言，約自五世紀至十三世紀被巴勒斯坦的默基特派（迦克墩正教）基督徒所使用。CPA讀經集——教會崇拜用之聖經禮儀誦讀——本身即是聖傳統的有力見證。它們表明聖經從未被孤立地閱讀，而始終在教會崇拜的禮儀脈絡中被誦讀。

CPA Fragment — Gospel Lectionary reading (from Vatican Syriac MS 19, a CPA lectionary):

The following is a representative fragment from the CPA translation of the Lord's Prayer (Matthew 6:9–10), which survives in several CPA lectionary manuscripts:

以下為CPA翻譯之主禱文（馬太福音六章9–10節）之代表性片段，存於數份CPA讀經集手稿中：

Christian Palestinian Aramaic (巴勒斯坦基督徒亞蘭文):

ܐܒܘܢ ܕܒܫܡܝܐ ܢܬܩܕܫ ܫܡܟ ܬܐܬܐ ܡܠܟܘܬܟ ܢܗܘܐ ܨܒܝܢܟ ܐܝܟ ܕܒܫܡܝܐ ܐܦ ܒܐܪܥܐ ܐܡܝܢ

Transliteration (音譯): *Avun d-va-shmayya, nitqaddash shmakh, tēthe malkhuthakh, nehwe ṣevyānakh aykh d-va-shmayya āph b-arʿā.*

Translation (翻譯): "Our Father who is in heaven, hallowed be Your name, Your kingdom come, Your will be done, as in heaven so also on earth."

「我們在天上的父，願祢的名被尊為聖，願祢的國降臨，願祢的旨意行在地上，如同行在天上。」

The very existence of these CPA lectionaries demonstrates a crucial point: the ancient Palestinian Church did not practice *Sola Scriptura*. They read Scripture according to a **liturgical calendar** determined by **Tradition**. The selection of readings, the order of the Church year, the accompanying prayers, hymns, and homilies — none of these come from Scripture itself but from the living Tradition of the Church. The CPA texts are themselves monuments to the inseparability of Scripture and Tradition.

這些CPA讀經集的存在本身即證明一個至關重要的觀點：古代巴勒斯坦教會並不實行「唯獨聖經」。他們按照由傳統所確定的禮儀年曆來誦讀聖經。讀經的選擇、教會年的秩序、隨附的禱告、聖歌和講道——這一切都不是來自聖經本身，而是來自教會的活傳統。CPA文獻本身即為聖經與傳統不可分離性之紀念碑。

Chapter XII: The Witness of 景教 (Jingjiao) — The Church of the East in China

第十二章：景教之見證——在中國的東方教會

Perhaps the most striking testimony to the inseparability of Scripture and Tradition comes from the far eastern reaches of Christianity — the Church of the East (景教, *Jǐngjiào*, "the Luminous Religion") in Tang Dynasty China. In AD 635, the bishop Alopen (阿羅本, *Āluóběn*) arrived at the Tang capital Chang'an, bringing the Faith to China. The texts left behind by the Jingjiao community demonstrate that **Tradition, liturgy, and oral teaching** — not *Sola Scriptura* — were the means by which Christianity was transmitted to the Far East.

也許對聖經與傳統不可分離性最為引人注目的見證，來自基督教最東方之遠端——唐朝中國的東方教會（景教, *Jǐngjiào*,「光明的宗教」）。主後635年，主教阿羅本（*Āluóběn*）抵達唐都長安，將信仰帶到中國。景教社群留下的文獻表明：傳統、禮儀和口頭教導——而非「唯獨聖經」——才是基督教傳入遠東的途徑。

A.《大秦景教流行中國碑》(*Dàqín Jǐngjiào Liúxíng Zhōngguó Bēi*) — The Xi'an Stele (AD 781)

The Nestorian Stele, erected in AD 781, is the most important monument of early Chinese Christianity. Its text, composed by the monk Jingjing (景淨, *Jǐngjìng*, Syriac name: Adam ܐܕܡ), is written in Classical Chinese with Syriac annotations, and describes the arrival and spread of Christianity in China. The stele itself is a living testimony to Tradition: it conveys the Faith not through scriptural quotation alone, but through **creedal summaries, liturgical descriptions, and theological formulations** that derive from the Church's living Tradition.

景教碑，建於主後781年，是中國早期基督教最重要的紀念碑。其碑文由僧人景淨（*Jǐngjìng*，敘利亞名：亞當 ܐܕܡ）撰寫，以文言文書寫並附有敘利亞文注釋，描述了基督教在中國的傳

入與傳播。碑文本身即為傳統的活見證：它不僅僅通過引用經文來傳達信仰，更通過源自教會活傳統的信經摘要、禮儀描述和神學表述來傳達信仰。

Classical Chinese Original (文言文原文):

粵若常然真寂，先先而無元；窅然靈虛，後後而妙有。惣玄摳而造化，妙衆聖以元尊者，其唯我三一妙身無元真主阿羅訶歟！

Translation (翻譯): "Behold, the unchangingly true and still, existing before all beginnings without origin; profoundly spiritual and void, existing after all endings in wondrous being. Grasping the mysterious source and so creating and transforming, mysterious among all the holy ones as the Most Honored One — this is none other than our Triune, Wondrous Being, the Originless True Lord, Aluohe [Allāhā/God]!"

「看哪，那永恆不變、真實寂靜者，先於一切起始而無始源；深邃靈妙而虛空者，後於一切終末而有奧妙之存在。掌握玄妙之源而創造化育，在眾聖之中為至尊者——此即我等三一妙身、無元真主阿羅訶也！」

Trinitarian Theology in Classical Chinese / 以文言文表達三位一體神學:

判十字以定四方，鼓元風而生二氣。暗空易而天地開，日月運而晝夜作。匠成萬物，然立初人。

Translation (翻譯): "He set the Cross to determine the four quarters, and stirred the primordial wind to produce the two forces [yin and yang]. The dark void was transformed and heaven and earth were opened; the sun and moon revolved and day and night came into being. He crafted the ten thousand things, and then established the first human."

「祂定十字架以定四方，鼓動元風以生二氣。暗空變化而天地開闢，日月運行而晝夜產生。匠成萬物，然後設立初人。」

經留廿七部，張元化以發靈關。

Translation (翻譯): "The scriptures that remain are twenty-seven books, spreading the original transformation to open the spiritual gate."

「所留之經典為二十七部，展開元初之化育以開啟靈性之門。」

Analysis / 分析:

The stele mentions "twenty-seven books" (廿七部), which corresponds to the twenty-seven books of the New Testament. But notice: the stele does not say "these twenty-seven books are all you need." Instead, the stele describes the Faith through a rich tapestry of **liturgical practices, ethical teachings, and creedal formulations** — all derived from Tradition:

碑文提及「二十七部」，對應新約的二十七卷書。但請注意：碑文並未說「這二十七部書是你所需的一切。」相反，碑文通過豐富的禮儀實踐、倫理教導和信經表述來描述信仰——這一切皆源自傳統：

法浴水風，滌浮華而潔虛白。印持十字，融四照以合無拘。擊木震仁惠之音，東禮趣生榮之路。

Translation (翻譯): "The ritual bath of water and wind [Baptism] washes away vanity and purifies in true emptiness and purity. Bearing the seal of the Cross, the four luminaries are harmonized into boundless unity. Striking the wood [semantron/木板] sounds the tone of benevolence; facing east in worship hastens one along the path of life and glory."

「法浴以水和風【洗禮】滌除浮華，以虛白潔淨。印持十字架之印記，融合四方光輝而歸於無拘之合一。擊木板發出仁惠之聲，向東禮拜走向生榮之道。」

七時禮讚，大庇存亡。七日一薦，洗心反素。

Translation (翻譯): "Seven times [a day] they offer praise, greatly sheltering the living and the dead. Once every seven days they make an offering, cleansing the heart and returning to purity."

「每日七次禮讚，大大庇護生者與亡者。每七日奉獻一次，洗淨心靈回歸純淨。」

These are descriptions of the **Daily Office** (seven canonical hours of prayer) and the **weekly Eucharist** — practices nowhere commanded in Scripture in this precise form, but derived entirely from **Holy Tradition**. The Jingjiao missionaries did not bring *Sola Scriptura* to China; they brought the **fullness of the liturgical and sacramental life of the Church** — the living Tradition.

這些是對每日祈禱時辰（每日七次定時祈禱）和每週聖體禮的描述——這些實踐在聖經中並無以此精確形式命令之處，而是完全源自聖傳統。景教傳教士並未帶「唯獨聖經」到中國；他們帶來的是教會禮儀與聖事生活的完滿——活的傳統。

B. 《序聽迷詩所經》**(*Xùtīng Míshī Suǒ Jīng*) — The Sutra of Hearing the Messiah**
This Dunhuang manuscript (敦煌寫卷), discovered in the Mogao Caves, is one of the oldest Chinese Christian texts. Its title contains the Syriac word "Messiah" (迷詩/彌施訶, transliterating ܡܫܝܚܐ *Mshīḥā*) rendered into Chinese characters. The text is not a direct translation of any biblical book but a **catechetical summary** — an oral teaching committed to writing — that conveys the Gospel in a distinctly Tradition-shaped form.

此敦煌寫卷，發現於莫高窟，是最古老的中國基督教文獻之一。其標題包含敘利亞文「彌賽亞」一詞（迷詩/彌施訶，音譯自 ܡܫܝܚܐ *Mshīḥā*）以漢字轉寫。此經文並非任何聖經書卷之直

接翻譯，而是一份教理摘要——口傳教導之書面記錄——以一種明顯由傳統塑造的形式傳達福音。

Classical Chinese Original (文言文原文):

一天尊，處於無上正等之位，於那迷詩訶成人之身，在世間教化。

Translation (翻譯): "The One Heavenly Honored One [God], dwelling in the position of supreme, perfect equality, through the Messiah took on a human body and in the world taught and transformed."

「一天尊【上帝】，居於無上正等之位，通過迷詩訶【彌賽亞】成就人的身體，在世間教化。」

The very existence of such catechetical texts — adapting the Faith into Chinese language and conceptual categories — is proof that the Jingjiao missionaries relied on **Tradition** (the living interpretive framework of the Church) rather than on a bare text of Scripture. They used Buddhist and Taoist terminology not because they were syncretists, but because the **Tradition** of the Church has always employed cultural inculturation to make the Gospel accessible — a practice nowhere prescribed in Scripture but entirely rooted in the Church's missionary Tradition.

此類教理文獻之存在——將信仰適應為中文語言和概念範疇——即證明景教傳教士依賴的是傳統（教會活的詮釋框架），而非純粹的聖經文本。他們使用佛道術語並非因為他們是混合主義者，而是因為教會的傳統歷來運用文化本地化來使福音易於接受——這一實踐在聖經中無處有明文規定，卻完全植根於教會的傳教傳統。

C. The Syriac Colophon of the Xi'an Stele — Witness to Apostolic Succession

The Syriac text at the base of the Xi'an Stele records:

景教碑底部的敘利亞文記載：

Syriac Original (敘利亞文原文):

ܒܝܘܡܝ ܐܒܐ ܕܐܒܗܬܐ ܡܪ(ܝ) ܚܢܢܝܫܘܥ ܩܬܘܠܝܩܐ ܦܛܪܝܪܟܝܣ

Transliteration (音譯): *B-yawmay Abā d-Abhāthā Mār(y) Ḥnānīshoʿ Qāthōlīqā Paṭrīyarkīs*

Translation (翻譯): "In the days of the Father of Fathers, Mar Hnanisho, the Catholicos Patriarch."

「在眾父之父、瑪爾·赫納尼秀——大公牧首（宗主教）之時代。」

This colophon testifies to **Apostolic Succession** and hierarchical authority — the Jingjiao community in China recognized the authority of the Catholicos-Patriarch of the Church of the East (seated at Seleucia-Ctesiphon). The Faith was transmitted not through books alone but through the **episcopate** — a structure of **Tradition**, not of *Sola Scriptura*.

此跋文見證了使徒繼承和聖統制權威——在中國的景教社群承認東方教會大公牧首（駐塞琉西亞-泰西封）的權威。信仰不僅通過書籍傳遞，更通過主教制度傳遞——這是一種傳統的結構，而非「唯獨聖經」的結構。

Chapter XIII: Synthesis — The Three-Legged Stool of Authority

第十三章：綜合——權威的三腳凳

The ancient and undivided Church never knew *Sola Scriptura*. From the beginning, the Christian Faith was transmitted and preserved through a threefold structure: **Scripture** (Ἡ Γραφή, *Hē Graphē*; ܟܬܒܐ ܩܕܝܫܐ, *Kthāve Qaddīshe*; 聖經), **Tradition** (Ἡ Παράδοσις, *Hē Paradosis*; ܫܠܡܢܘܬܐ, *Mshalmanutā*; 聖傳統), and the **Teaching Authority of the**

Church through its bishops in apostolic succession (Ἡ Ἐκκλησία, *Hē Ekklēsia*; ܥܕܬܐ, *ʿIdtā*; 教會).

古代不分裂之教會從未知曉「唯獨聖經」。從一開始，基督教信仰便通過一個三重結構被傳遞和保存：聖經（Ἡ Γραφή, *Hē Graphē*；ܟܬܒܐ ܩܕܝܫܐ, *Kthāve Qaddīshe*；聖經）、傳統（Ἡ Παράδοσις, *Hē Paradosis*；ܡܫܠܡܢܘܬܐ, *Mshalmanutā*；聖傳統），以及通過使徒繼承中之主教所行使的教會教導權威（Ἡ Ἐκκλησία, *Hē Ekklēsia*；ܥܕܬܐ, *ʿIdtā*；教會）。

These three are not in competition; they are in **symphony** (συμφωνία, *symphōnia*). Scripture is the written core of Tradition. Tradition is the living context in which Scripture is read, interpreted, and applied. The Church is the guardian of both. To remove any leg of this stool is to collapse the whole.

這三者並非彼此競爭，而是在和諧（συμφωνία, *symphōnia*）之中。聖經是傳統的書面核心。傳統是聖經被誦讀、詮釋和應用的活生脈絡。教會是兩者的守護者。移除此凳之任何一腳，整體便會坍塌。

As St. Basil declared:

如聖大巴西略所宣告的：

ἅπερ ἀμφότερα τὴν αὐτὴν ἰσχὺν ἔχει πρὸς τὴν εὐσέβειαν.

"Both [written and unwritten traditions] have the same force for piety."

「兩者【書面與不成文的傳統】對於敬虔具有同等的效力。」

CONCLUSION / 結論

Sola Scriptura fails on its own terms. It is a doctrine that cannot be found in the very Scripture it claims to elevate. The Bible commands adherence to oral tradition (2 Thess.

2:15). The Bible praises the keeping of traditions (1 Cor. 11:2). The Bible admits its own incompleteness (John 21:25). The Bible preserves an unwritten saying of Christ (Acts 20:35). The Bible calls the Church, not itself, the pillar and foundation of truth (1 Tim. 3:15). The Bible says Scripture is *profitable* — not *solely sufficient* (2 Tim. 3:16).

「唯獨聖經」以其自身之條件而失敗。它是一個在其所宣稱高舉的聖經中找不到的教義。聖經命令持守口傳傳統（帖後二15）。聖經稱讚對傳統的持守（林前十一2）。聖經承認自身的不完整（約二十一25）。聖經保存了基督的一句未記載之言（徒二十35）。聖經稱教會——而非聖經自身——為真理的柱石和根基（提前三15）。聖經說聖經是有益的——而非唯一充足的（提後三16）。

The witness of Judaism — through the Mishnah, Talmud, and Targum — confirms that God's revelation was never "writing alone." The Church Fathers — Basil, Irenaeus, Chrysostom — unanimously affirm the equal authority of written and unwritten Tradition. The Orthodox Patriarchs have guarded this understanding across millennia. The Christian Palestinian Aramaic lectionaries show that Scripture was always read within the living liturgical context of Tradition. And the 景教 texts from China demonstrate that when the Faith traveled to the ends of the earth, it traveled as a living Tradition — not as a bare book.

猶太教之見證——通過密西拿、塔木德和塔古姆——確認了神的啟示從來不是「唯獨書面」。教父們——巴西略、愛任紐、金口約翰——一致確認書面與不成文傳統之同等權威。東正教宗主教們跨越千年守護了這一理解。巴勒斯坦基督徒亞蘭文讀經集表明，聖經始終在傳統的活禮儀脈絡中被誦讀。而來自中國的景教文獻則表明，當信仰傳到地極時，它作為一個活的傳統而傳播——而非僅僅作為一本書。

Let us therefore heed the words of the Apostle Paul and of St. John Chrysostom:

因此，讓我們聽從使徒保羅和聖金口約翰的話：

κρατεῖτε τὰς παραδόσεις ἃς ἐδιδάχθητε εἴτε διὰ λόγου εἴτε δι' ἐπιστολῆς ἡμῶν.

"Hold fast to the traditions you were taught, whether by word or by our letter."

「凡所領受的教訓，無論是口傳的，或是書信上寫的，都要堅守。」

Παράδοσίς ἐστι; μηδὲν πλέον ζήτει.

"It is a tradition? Seek no further."

「這是一個傳統嗎？不必再多追問了。」

Soli Deo Gloria — Δόξα τῷ Θεῷ — ܠܐܠܗܐ ܟܒܘܕܐ — 榮耀歸於上帝

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此論文為捍衛神聖、大公、使徒之信仰，駁斥「唯獨聖經」之創新教義而撰。